

# Is the Jewish "Kahal" the Modern "Soviet"?

## Why American Jews Speak Well of the Russian Soviets: It Is an Institution Deeply Imbedded in Jewish History

THE Soviet is not a Russian but a Jewish institution. Nor is it the invention of Russian Jews of the present time, a new political device which has been set up as a vehicle of the ideas of Lenin and Trotsky; it is of ancient Jewish origin, a device which the Jews themselves invented to maintain their distinctive racial and national life after the conquest of Palestine by the Romans.

Modern Bolshevism, which is now known to be merely the outer cloak of a long-planned coup to establish the domination of a race, immediately set up the Soviet form of government because the Jews of all countries who contributed to Russian Bolshevism had long been schooled in the nature and structure of the Soviet.

The Soviet appears in the "Protocols of the Learned Elders of Zion" under the ancient name of *KAHAL*. In the Seventeenth Protocol this passage occurs:

"Even now our brothers are under obligation to denounce apostates of their own family or any person known to be opposed to the *Kahal*. When our kingdom comes, it will be necessary for all subjects to serve the state in a similar manner."

Anyone who is acquainted with contemporary Jewish life knows what this denunciation of apostates means. The bitterness of the persecution, which falls upon a convert to Christianity, or upon the Jewish son or daughter of an orthodox family who chooses to marry a Gentile, is without parallel among men. Very recently in a western state a fine Jewish girl chose to marry a Gentile, who was a newspaper man. From the time of her announcement of intention, the girl was treated as an apostate. Had she died a most wretched death, had she descended to a status of most ignominious shame, the feelings which her fate would have aroused could not have been more terrible. A darkly solemn funeral service was held for her, and on her bridal day she was declared to be dead to her people.

The case is very far from being unusual. Perhaps one of the most moving descriptions of it is to be found in the life of Spinoza, the great philosopher whom modern Jews are fond of holding up for exhibition as a great ornament of their people. Spinoza's studies led him to question many of the dogmas the rabbis taught, those "commandments of men" of which the New Testament speaks, and as Spinoza was already a person of influence the very common Jewish tactic of bribery was tried upon him.

There would be some hesitation in using the words just set down—"the very common Jewish tactic of bribery"—if they were not known to be true. There is no desire to cast aspersions which grow out of malice. But Jewish history as written by Jews provides mountains of proof that bribery was, while present knowledge amply testifies that it still is, the favorite and most dependable weapon of the Jews. A Jewish writer, Jacob Israel De Haan, a Dutch lawyer resident in Jerusalem, has recently stated that one hope of a settlement of the Arab agitation in Palestine is the ease with which the Arab press can be bribed. His words are: "There is a strong agitation here among the Arabs against what they call the Zionist peril. But the Arabs, especially the Arabian papers, are open to bribe. This weakness will cause them, in the long run, to lose out against us."

So, young Spinoza was offered an annual stipend of 1,000 florins if he would be silent upon his convictions and from time to time show himself at the synagogue. This he refused with high-minded scorn. He made ready to earn his bread by polishing lenses for optical instruments. Upon this, he was excommunicated, a proceeding which is thus described:

"The day of excommunication at length arrived, and a vast concourse assembled to witness the awful ceremony. It began by the silent and solemn lighting of a quantity of black wax candles, and by opening the tabernacle wherein were deposited the books of the Law of Moses. Thus were the imaginations of the faithful prepared for all the horror of the scene. The chief rabbi, the ancient friend and master, now the fiercest enemy, of the condemned, was to order the execution. He stood there pained, but implacable; the people fixed their eager eyes upon him. High above, the chanter rose and chanted forth in loud lugubrious tones the words of execration; while from the opposite side another mingled with these curses the thrilling sounds of the trumpet. And now the black candles were reversed, and were made to melt drop by drop into a huge tub filled with blood." (Lewes: *Biographical History of Philosophy*.)

Then came the final anathema. "With the judgment of the angels and of the saints, we excommunicate, cut off, curse and anathematize Baruch de Espinoza, with the consent of the elders and all this holy congregation, in the presence of the holy books: by the 613 precepts which are written therein, with the anathema wherewith Joshua cursed Jericho, with the curse which Elisha laid upon the children, and with all

the curses which are written in the law. Cursed be he by day, and cursed be he by night. Cursed be he in sleeping, and cursed be he in waking, cursed in going out, and cursed in coming in. The Lord shall not pardon him, the wrath and the fury of the Lord shall henceforth be kindled against this man, and shall lay upon him all the curses written in the Book of the Law. The Lord shall destroy his name under the sun, and cut him off for his undoing from all the tribes of Israel, with all the curses of the firmament which are written in the Law . . . And we warn you that none may speak with him by word of mouth nor by writing, nor show any favor unto him, nor be under one roof with him, nor come within four cubits of him, nor read any paper composed by him." (Pollock: *Life of Spinoza*.)

"As the blasting words were uttered, the lights were all suddenly immersed in the blood, a cry of religious horror and execration burst from all; and in that solemn darkness, and to those solemn curses, they shouted Amen, Amen!" (Professor J. K. Hosmer: *The Jews*.)

That is a commentary on the decree of denunciation. It also throws a very strong light on the pressure which is brought against many Jews who would cry out against the anti-social ideas of their people, but who dare not because of the penalties it would bring.

This denunciation, as Protocol Seventeen orders, is to be made against anyone who is "known to be opposed to the *Kahal*" or ancient Soviet system of the Jews.

After the destruction of the Jewish state by the Romans, the Jews maintained a center in the Patriarch; and after the dispersion of the Jews out of Palestine this center of nationality was preserved in the Prince of the Exile, or Exilarch, an office which is believed to persist to the present time, and which some believe to be held now by an American Jew. In spite of all assertions to the contrary, the Jews have never ceased to be "a people"; that is, a consciously united racial group, different from all others, and with purposes and ideals which are strictly of the Jews, by the Jews and for the Jews in distinction from the rest of the world. That they constitute a nation within the nations, the most responsible Jewish thinkers not only declare but insist upon. And this is wholly in accord with the facts as observed. The Jew not only desires to live apart from other people, but he works with his own people as against others, and he desires as much as possible to live under his own laws. In the city of New York today, the Jews have succeeded in establishing their own court for the settlement of their own questions according to their own laws. And that is precisely the principle of the Soviet-Kahal.

From the first century forward, as any reader can see by consulting the Jewish Encyclopedia, the "community," "assembly" or "*Kahal*" has been the center of Jewish life. It was so earlier, in the time of the Babylonian captivity. And the last official appearance of it was at the Peace Conference, where the Jews, in accordance with their World Program, the only program that passed successfully and unchanged through the Peace Conference, secured for themselves the right to the *Kahal* for administrative and cultural purposes in addition to many other privileges in countries where their activities had been a matter of protest. The Polish question is purely a Jewish question, and Paderewski's failure as a statesman was entirely due to his domination by Jewish influences. The Rumanian question is likewise a Jewish question, and all Rumanians speak of the United States as "The Jews' Country" because they know through their statesmen the terrific pressure which was exerted by American Jews against their country, a pressure extending to the very necessities of life, and which compelled Rumania to sign agreements which are as humiliating as those that Austria asked of Serbia, out of which the World War grew. The Jewish Question is written all over the forces that provoked the war, and over all the hindrances to peace which the world has since seen.

Under the *Kahal* or ancient Soviet, the Jews lived by themselves and governed themselves, doing business with the government solely through their representatives. It was communism in a more drastic form than has been seen anywhere in the world outside Russia. Education, health, taxes, domestic affairs, all were under the absolute control of a few men who constituted the ruling board. This board, as the present-day Jewish hierarchy is supposed to be, was self-perpetuating, the office often passing in an unbroken line of hereditary succession through many generations. All property was in common, which however did not prevent the leaders becoming rich. These *Kahals* or Soviets existed in Rome, France, Holland, Germany, Austria, Russia, Denmark, Italy, Rumania, Turkey and England. In the United States the idea has developed around the synagogue and around na-

tional and international secret societies of Jews, of which more will be said in succeeding articles.

The *Kahal* is the traditional Jewish political institution during the dispersal of the race among the nations. Its international aspect is to be seen in the higher councils. These councils enlarged as the Jews spread over the world. The Jewish Encyclopedia cites the Council of Three Lands, the Council of Four Lands, and the Council of Five Lands, showing an international relationship in earlier years. But like all such records, public view of them is not easily accessible so far as they relate to modern times. The recent Zionist Congress in London, where doubtless much business was done that pertained to the Jewish people throughout the world, though not in public halls by any means, may be called the Council of Thirty-Seven Lands, for the delegates to that congress came from all parts of the world, from points remote as Lapland and South Africa, Persia and New Zealand. The purpose of these World Councils was the unification of the Jews, and the records of their assemblages run back through the centuries.

It is therefore no new thing that has arisen in Russia. It is the imposition by the Jewish revolutionists upon Gentile Russia of a form of control in which Judaism has been schooled from the earliest times of its contact with the world. Soviet Russia could not have been possible had not 90 per cent of the commissars been Jewish. Soviet Hungary could not have been possible had not Bela Kun, the chief Red, been a Jew, and had not 18 of his 24 commissars been Jews. The Jews are the only group schooled in the erection and administration of the *Kahal*.

An Associated Press dispatch under date of August 12 throws a light on the congeniality of the Soviet system and the Jewish mind. Speaking of the Polish towns and villages occupied by Bolshevik forces in their recent drive, the dispatch says:

"The local Jewish parish populations already are said to be setting up Soviet and Communist governments."

Of course. Yet this is in strange contrast with what we are constantly told through the press of the sufferings of the Jews under the Soviet form and of their abhorrence of the Reds. However, most of what we read concerning this in the public press is Jewish propaganda, pure and simple, and the reports of men on the spot contradict it all. One relief worker testifies that relief work in Poland is frequently "hung up because some Jew landlord asks an exorbitant rent for his premises," while another testifies that though railroad fares in the supposedly famine-stricken districts have gone up 1,000 per cent, the best and highest-fare trains are "exclusively occupied by Jews." He adds, of his trip through Hungary, "The Hungarians have no money any more, but the Jews have."

"But American Jews abhor Trotsky and Sovietism," is the plea sometimes made.

Do they?

On page 9 of the American Jewish World, of July 30, a letter signed "Mrs. Samuel Rush" appears. It is headed: "Are We Really Ashamed of Trotsky?" Read a few excerpts from it:

"I have read of late several laments from editors of Jewish publications that the Jew is now libeled as a radical.

"It is true that many Jews are radicals. It is also true that some of the radical leaders are Jews.

"But before weeping over the downfall of the race, let's think a bit.

"Trotsky himself has never been represented as anything but a cultured man, a student of world economics, a powerful and efficient leader and thinker who will surely go down in history as one of the great men our race has given to the world.

".....Very few of us doubt any longer that behind the absurdities written about Russia is the great truth that Russia is in that unsettled state which always attends reconstruction. There is a plan behind this seeming disorder, and out of the upheaval will come order. It will not be utopia, but as good a government as the undoubtedly high-minded practical idealists who are building for Russia can build with the necessarily imperfect materials—human beings—with which they must work.

"And one of the leaders is Leon Trotsky!

"Are we really ashamed of Trotsky?"

The lady is evidently not ashamed of Trotsky, or Mr. Braunstein, as his real name is.

Or take Judge Harry Fisher, of Chicago. While drawing a salary for work in the court, Judge Fisher went abroad on Jewish relief work. His plans were changed somewhat after his departure and he landed